

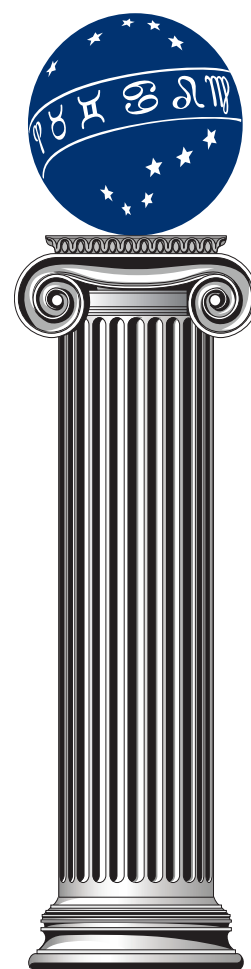
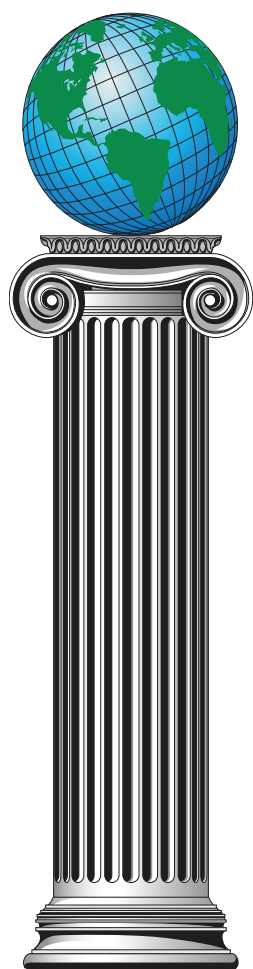
Leesburg Masonic Lodge No. 58

Free & Accepted Masons

Chartered January 15, 1868

Trestle Board

DECEMBER 2008



Leesburg Masonic Temple

200 Richey Road, Leesburg, Florida 34748

352-787-5696

Stated Communications 1st & 3rd Tuesday of Each Month at 7:30pm

Officers for 2008

Worshipful Master	W.: Bill Green (Nancy) 771-0027
Senior Warden	Richard Ecott 323-3569
Junior Warden	Donald McIntyre, Sr. (Nina) 728-6954
Treasurer	R.: W.: Ken Graves (Jean) 787-9538
Secretary	Bob Aldridge (Wanda Jo) 753-3099
	Lodge 787-5696
Senior Deacon	Randall Jesmok (Joye) 321-689-1771
Junior Deacon	Terry E. Carter (Debbie) 751-2874
Senior Steward	Larry Duff (Brenda) 728-5270
Junior Steward	Richard Cartier (Frances) 315-1886
Tyler	G. Fred Neilson (Rita) 365-1483
Chaplain	W.: Wayne Parks (Donna) 787-6501
Marshall	W.: Tom Russell (Lyn) 728-0683
Organist	W.: Ronald J. Cottman (Cele) 365-1944
Lodge Instructor	W.: Dennis Ricker (Ginny) 314-0828
Trestle Board	Larry Duff (Brenda) 874-2164
Trestle Board Printing	Leesburg Printing (Mike Mason) .. 787-3348

Active Past Masters

J. Rock Halford	1955
Charles Porter	1959
Theodore E. Weihe	1963
G. Kiser Hardaway	1964
J. C. Holloway	1968
R.:W.: Ray Richardson	1969*
R.:W.: Joseph H. Sellers	1970*
William "Ed" Davison	1974
Robert H. Smith	1977
R.:W.: Colin Crews	1980^*
H. C. Connell	1985
R.:W.: Theodore Jansen	1986*
R.:W.: Joseph T. Price	1987*
Michael Dozier	1988
John H. Meier V	1989
Jack E. Maynard	1991
Jay A. Frizzell, Jr.	1992
Raleigh Sorenson	1993/1994
Don Barfield	1996
Tom Russell	1997/1998/2002
Mervyn Harris	1999
R.:W.: Kenneth Graves	2000*
Robert H. Browning	2003/2004
Dennis C. Ricker	2005/2007
Roland P. Gibson	2006

Affiliated Past Masters

Carl Anzelmo
Henry DeBerry
Robert Aldridge
Ronald J. Cottman
Jack DeLauter
Robert C. Gleckler
Robert Kennedy
Garry Lee
Clifford Moore
Norman L. Payne
Frank Peregrin
Glenn A. Reynolds*
Edwin Robbins
Burl Ruleman
Robert L. Welch
Roland P. Gibson
Forest Case
John Ray Dean
Barry Rosenthal
Wayne Parks
Fred Link

^ Past District Instructor

* Past DDGM



18th Masonic District

DDGM	R.: W.: Carl Vause, Jr. 928-4205
District Instructor	R.: H.: Dennis Ricker 314-0828

Committees for 2008 and Members

Sick & Visitation

Chairman George Shoemaker, Officers and Members

Property

Chairman Richard Ecott, W.: Tom Russell, Larry Duff,
W.: Ed Davison, Wilhelm Hoehndorff

Finance

Chairman R.: W.: Ken Graves, W.: Tom Russell,
W.: Ed Davison, Fred Neilson, Richard Ecott,
Budget - Peter Ladin

Vigilance

Chairman Don McIntyre, Sr., Richard Ecott, W.: Bill Green

Funeral

Chairman R.: W.: Ken Graves, All Members

Petitions

Chairman Richard Ecott, Larry Duff, Glen Bryan, W.: Bob Browning

Charity

Chairman Larry Duff, R.: W.: Joe Price,
Richard Ecott, Ron Colletti

Catechism

Chairman Don McIntyre, Sr. (EA), Larry Duff (FC),
W.: Bob Browning (MM), Vic Michet

Greeters

All Officers

Scholarship

Chairman R.: W.: Joe Price, W.: Ed Davison, Fred Neilson

Investments

Chairman R.: W.: Ken Graves, W.: Tom Russell,
R.: W.: Theodore Jansen

Education

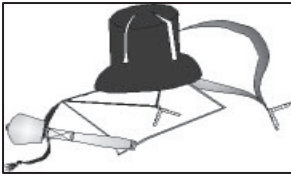
Chairman Larry Duff, W.: Bob Browning, Vic Michet

Activities

Chairman Richard Ecott, Larry Duff, Dean Sever,
R.: W.: Ken Graves,

Advisors to W.: M.:

Chairman W.: Dennis Ricker, W.: Tom Russell,
R.: W.: Ken Graves, Bro. Dean Sever



From the Worshipful Master

W.: William (Bill) Green

This my Brothers is my last article as your Worshipful Master, Election of Officers for 2009 occurs on Tuesday, December 2nd at our regularly Stated Communications Meeting and Installation of those elected on Saturday, December 27th beginning at noon (See page 7 for additional information).

It has been my honor and pleasure to serve as Master during 2008. We have raised seventeen new Master Masons this year, accomplished a lot of cleaning, painting and updating to the kitchen, BBQ area and garage, installed security fencing, while over coming the unforeseeable financial obstacles of the hot water heater and dishwasher retiring after 20+ years, and the theft of one of our 15 ton air conditioning units.

Unfortunately, we have lost to Non-Payment of Dues and the passing of several brothers an equal number of Brothers as we brought into our fraternity. Our number is still strong providing a firm foundation for the future of masonry in our area.

None of the successes of our Lodge during 2008 would have been possible without the support and efforts of you the Brethren and the officers elected and appointed.

2009 will also be a challenging year for the newly elected and appointed officers, I'll be there to assist and support them, I hope you will be also.

The future of masonry is based upon the glorious and successful past of those who came before us. For masonry to continue it will be necessary for us to reaffirm of beliefs and commitments to this, our, fraternity.

In not so many days another New Year will dawn. As one of our resolutions for 2009, let us all reaffirm ourselves to our Lodge. If your not a regular attendee at our meetings, breakfasts, dinners or other occasions, make time for one visit to a meeting, a breakfast, or dinner during 2009, your missed and you will be welcomed with open arms.

We are our greatest strength.



From the Chaplin

W.: Wayne Parks

Brother Frank Toth was in LRMC and had a cardiac cath perform. He is recovering well as is Lady Francis who also was back in LRMC from her illness.

W.: Bob Browning was in LRMC for a few days with a blood infection, he is recovering well.

W.: Forest Case was in the Mayo Clinic in Jacksonville, he also is recovering well.

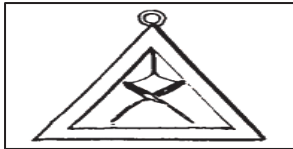
Brother Glenn Cottom passed away on November 10th. He was 67 and resided in Lady Lake. Our sympathies and well wishes to his family.

If you know of anyone in our family that is ill or in distress, please, call a lodge officer. Keep these brothers in your prayers, extend a comforting hand, call someone in need of friendship today.

A Positive Answer

<u>You Say</u>	<u>God Says</u>	<u>Bible Verses</u>
It's Impossible	- All things are possible	<i>Luke 18:27</i>
I'm Too tired	- I will give you rest	<i>Matthew 11:28</i>
I can't go on	- My grace is sufficient	<i>Psalms 91:15</i>
I can't do it	- You can do all things	<i>Phil. 4:13</i>
I'm not able	- I am able	<i>II Cor. 9:8</i>
I feel alone	- I will never leave you	<i>Hebrews 13:5</i>
I'm worried	- Cast your cares on me	<i>1 Peter 5:7</i>

"Men are more important than tools. If you don't believe so, put a good tool in the hands of a poor workman."



From the Secretary

W.: Robert (Bob) Aldridge, PM

Our Lodge secretary has provided the following list of Brothers who's membership is in the process of being suspended for Non-Payment of Dues or to be removed from the Emeritus Membership List due to not having received Emeritus request letters;

Jose Albino, Lester L. Blount, Richard L. Davis, Norman W. Eklund, Jr., Ronald Glover, Ronald Gunterman, Marvin Hazellief, Arthur Hormann, William E.

Hermann, Jackie Jenkins, James Mynanan, Theodore H. Nichols, William Schonauer, and Stanley Westfall. Contact the secretary if this information is not correct.

This is the last TB issue mailed to these brothers.

Secretary Office Hours – are Tuesday and Thursday - 9:00 a.m. to 11:30 a.m. Lodge Meeting nights 4:00 to 7:00 p.m. Phone contact numbers - Lodge Office—352-787-5696 and Home—352-753-3099.



TRESTLE BOARD SPONSORS

YOUR NAME HERE - INDIVIDUAL OR COUPLE FOR ONLY \$20.00
Current year or any part thereof - HELP US KEEP YOU INFORMED!



George & Janet Shoemaker
Larry & Brenda Duff
Richard Ecott
Dean & Linda Sever
Dan Bloxom
W:: Tom & Lyn Russell
Donald, Sr. & Nina McIntyre
W:: Ronald & Cele Cottman
W:: Bill & Nancy Green
Eastern Star No. 84
W:: Dennis Ricker
Jack & Jane Calvert
Wilhelm & Norma Hoehndorf
Ed & Kathleen Sowden
M::W:: Joseph & Anna Brearley
Irv & Dorothy Creed
Richard Tanner
Loren Peach
R::W:: Ray & Betty Richardson

Betsy Jordan
Charles & Marlene White
Robert & Wanda Jo Aldridge
R::W:: Joseph Price
W:: Bob & Carolyn Browning
Frank Toth
Garth Philips
R::W:: Ken & Jean Graves
Randy & Joye Jesmok
Peter Ladin
Ginny Ricker
Leo Blum
Terry & Debbie Carter
Roland Gibson
John Dean
Charles C. Strickland
Gary M. Kapit
Delores Duff

SHOW YOUR PRIDE — ADD YOUR NAME OR ORGANIZATION FOR 2009

Our goal for 2009 is 60 sponsors, it is estimated that the sponsorship money will cover the cost of postage for 2009.

That's 6 more than in 2007 and 23 more than in 2008.

Editors Note: All articles and information for publication must be received by the editor prior to the 15th of the publishing month for inclusion in the next issue. Articles can be e-mailed to Larry Duff at Ldduff@comcast.net



Ocala Scottish Rite

www.OcalaSR.com

Ocala Scottish will hold its Installation of 2009 Officers of Monday, December 1st at 7:30 p.m.

Save the change in your pocket! There is a special container in our SR meeting room to put it in. The change really adds up and goes to: *The Scottish Rite Foundation of Florida*, become a Scottish Rite Millionaire donator, \$100 adds your name to the Ocala's Millionaire's Plaque.



York Rite Bodies

“A Continuation of the Blue Lodge”

Ocala York Rite Bodies – Meetings at Belleview Lodge No. 95, Belleview.

Ocala Chapter No. 13 - Meets on the Second Wednesday of January, March, May, September and November beginning at 7:30 PM.

Ocala Council No. 22 - Royal & Select Masters - Meets on the Second Wednesday of February, April, June, October and December beginning at 7:30 PM.

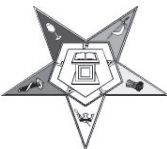
Ocala Commandery No. 19 - Knights Templar - Meets on the fourth Wednesday of each month at 7:30 PM.

Eustis York Rite Bodies - Meetings at Eustis Lodge No. 85, Eustis.

Eustis Chapter No. 33, Meets on the third Friday of each month at 7:30 PM.

Golden Triangle Council No. 28—Royal & Select Masters - Meets on the third Friday of each month at 7:30 PM.

*Triangle Commandery No. 28 –Knights Templar—*Meets on the on the second Friday of each month at 7:30 PM



Order of the Eastern Star, Leesburg Chapter No. 84

Lady Linda Every – Worthy Matron

Brother Robert Welch = Worthy Patron

Meetings – 1st Thursday of the Month at 7:30 p.m.

If you are a member of the OES and wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



Order of Amaranth, No. 34

RM — Mildred Kronberg

RP — Richard Keifer

Meetings – 3rd Friday of the Month at 1:30 p.m. If you wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.



Tall Cedars, Lake Forest, No. 200

GT—Paul Davidson

Meetings – 2nd Saturday of the Month at 10:30 a.m. If you wish to contribute a article or information for inclusion in the Trestle Board, just send it to the editor. Articles are requested to be no more than one or two pages.

Ever noticed on our marquee that two appendant bodies meet in our Lodge and wondered who they are and what they do. Here's a short synopsis taken from Wikipedia, the free on-line encyclopedia, on the Order of the Amaranth and Tall Cedars. In future issues I hope to provide information on the Order of the DeMolay, Rainbow Girls and Job's Daughters and other Masonic affiliated organizations, space permitting.



ORDER of the AMARANTH

Order of the Amaranth is a Masonic-affiliated women's organization founded in 1873. As in the Order of the Eastern Star, members of the Order must be age 18 and older; men must be Master Masons; and women must be related to Masons as wives, mothers, daughters, widows, sisters, nieces, aunts, et cetera, or have been active members of the International Order of the Rainbow for Girls or Job's Daughters International for more than three years and be recommended by a Master Mason.

Amaranth was based on Queen Christina of Sweden's court. Christina had created the "Order of the Amaranth" for the ladies and knights of her court. In 1860, James B. Taylor of Newark, New Jersey drew upon this order to create a new fraternal society. In 1873, Rob McCoy organized Taylor's society into the Order of the Amaranth, part of a proposed Adoptive Rite of Masonry. Eastern Star was to be the first degree, and until 1921, Amaranth members were required to join Eastern Star first.

In the Order's teachings, the members are emphatically reminded of their duties to God, to their country and to their fellow beings. They are urged to portray, by precept and example, their belief in the "Golden Rule" and by conforming to the virtues inherent in TRUTH, FAITH, WISDOM and CHARITY they can prove to others the goodness promulgated by the Order.

Amaranth is organized into Courts, under Grand Courts at the State level. The primary body is called the Supreme Council (which has some subordinate Courts directly under it, as well). Women members of the Order are addressed as "Honored Lady", while

men are referred to as "Sir Knight".

In 1979, the Order of the Amaranth founded the Amaranth Diabetes Foundation, Inc. (ADF) and have taken great pride in raising funds to support diabetes research.

Last year, members raised over \$550,000, bringing their total amount raised to over \$9.5 million. This agreement between the American Diabetes Association (ADA) and ADF assures members of Amaranth that funds they raise support the most worthy projects.



TALL CEDARS

Tall Cedars of Lebanon of North America is one of the various appendant bodies of Freemasonry, open only to Master Masons in good standing in a regular Masonic Lodge. Unlike the York Rite or Scottish Rite, which confer Masonic degrees which extend or expound upon basic craft Masonry, Tall Cedarism is more a social body, like the Shriners. Its motto, "Fun, Frolic, & Fellowship," is indicative of this social bent. Its members are distinguished by the pyramid-shaped hats they wear at their functions.

Cedars meet in groups called "Forests," each headed by a Grand Tall Cedar. These forests most often meet at the local Masonic hall. The Tall Cedars claim 15,000 members, mostly in the eastern United States. The group was incorporated in 1902, but has antecedents in American Masonry from the 1840s. Its center of activity was, and is the states of New Jersey and Pennsylvania; the Tall Cedars' national governing body, The Supreme Forest, is headquartered in Harrisburg, Pennsylvania.

The Tall Cedar Foundation exists as the body's charitable arm, supporting research into Muscular Dystrophy and other neuromuscular diseases. In 1951, it became the *first* organization to join permanently with the Muscular Dystrophy Association in sponsorship. Tall Cedars often provide the site and volunteers for local telephone banks for the annual Jerry Lewis Telethon.



"Remember not only to say the right thing in the right place, but... to leave unsaid the wrong thing at the tempting moment." Brother Benjamin Franklin

Practice Makes Perfect

While visiting a newly initiated brother at home one day, his wife took me to one side and said her husband had started behaving very strangely since joining. I enquired in what way? "He locks himself in the toilet for hours on end mumbling to himself with his little red book."

As the evening proceeded I turned the talk to lodge, and asked him how he was getting on. "Oh fine was his reply." I asked him about his behavior and if there was anything wrong.

"No", was his reply. "So why only read the book in the bathroom?"

"Well," he said "Its the only TILED room in the house"....

Better later than never

A little before Lodge was about to open an old man totters up to the Tyler and says, "I'm here to receive my 2nd degree."

Well, they all look at this guy, who really is older than dirt, and they ask him to explain.

"I was entered on July 4, 1922. Now I'm ready for my 2nd degree."

So they go scurrying for the records, and sure enough, there was his name, entered on July 4, 1922.

"Where have you been all these years? What took you so long to be ready for your 2nd?" they ask.

He replied: "I was learning to subdue my passions!"

Election of 2009 Officers

Tuesday, December 2nd, 2008 at 7:30 p.m.

Election of 2009 Officers will occur during this regularly Stated Communications meeting. Plan to attend, this is your opportunity to select the principle officers of our Lodge (Worshipful Master, Senior and Junior Wardens, Secretary and Treasurer) who will lead us in 2009 and plan for the future of our Lodge.

If due to all the other events and priorities in our lives you are unable to regularly attend meetings, this is one meeting you want to plan on attending. It is an opportunity FOR YOU to speak with your brothers, prior to and after the elections, and learn their vision for our Lodge and provide them your thoughts for the future of Masonry in our area.

Installation of 2009 Officers

Saturday, December 27th, 2009

Lodge will Open in Due Form at Noon, Dinner will be served at 1:00 p.m. in the dining room, and the Installation of the 2009 Officers will begin at 2:00 p.m.

Following the installation ceremonies our newly installed Worshipful Master will speak on his plan for 2009. Presentations will be made, followed by the retiring from the Lodge room of all non-Master Masons to the dining room for Cake, Coffee, drinks and fellowship.

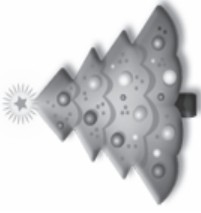
The Lodge be closed in Due Form followed by the Opening in Due Form of the 2009 Funeral Lodge.

ALL MASONS, their families, and guests are invited and welcomed. If you plan to attend, please, call the Lodge by December 17th, provide the number attending to ensure sufficient food is prepared for all.



CALENDAR OF EVENTS FOR DECEMBER 2008



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Ocala Scottish Rite 7:30 pm Installation 2009 Officers DeMolay Chapter 7:30 pm at Eustis	2 Coffee Katch & Breakfast 8:00 am Stated Meeting & Election of 2009 Officers 7:30 pm	3	4 Leesburg Chapter No. 84 — Order of the Eastern Star 7:30 p.m.	5	6 District 18 Outdoor Master Mason Degree 19703 Lincoln Lane, Eustis 10:00 am
7	8 Fellowcraft Degree at 6:30 p.m.	9 Coffee Katch & Breakfast 8:00 am	10 Ocala York Rite Chapter / Council 7:30 pm	11	12 Triangle Commandery No. 28 7:30 pm @ Eustis Lodge	13 Tall Cedars 10:30 am
14	15 Sunday Dinner 11:30 am — 1:15 pm Ham or Turkey And all the fixins	16 Coffee Katch & Breakfast 8:00 am Stated Meeting 7:30 pm	17	18	19 Amaranth 1:30 pm Golden Triangle Council & Eustis Chapter 7:30 pm @ Eustis Lodge	20 Master Mason Degree at 9:00 am Breakfast at 8:00 am, lite lunch to follow
21 <i>Hanukkah begins at sundown</i>	22 <i>Hanukkah</i>	23 Coffee Katch & Breakfast 8:00 am	24	25 Christmas Day 	26 <i>Boxing Day (Canada)</i>	27 Installation of 2009 Officers Lodge Opened at Noon, Dinner at 1:00 pm, ceremonies at 2:00 pm
28	29	30 Coffee Katch & Breakfast 8:00 am	31 <i>New Years Eve</i>	<i>JANUARY 1, 2009 New Years Day</i>		

MASONIC EDUCATION & DISCUSSION

This year we have raised seventeen new Master Masons as of this issue. If like me, when all the ceremonies were over you were a little confused, if you're a little rusty on the meanings of the degrees, this issue and the next one are designed to help you and me out. We refreshed your memory on the Entered Apprentice Degree in November, this issue, it's the Fellow Craft Degree and the Master Mason in January. Hope you find the information enjoyable and informative.

The Second Degree;

The Meaning Of The Term "Fellowcraft".

"Fellow Craft" is one of the large number of terms which have a technical meaning peculiar to Freemasonry and are seldom found elsewhere. In Operative Masonry, a "craft" was an organization of skilled workmen in some trade or calling; a "fellow" meant one who held membership in such a craft, obligated to the same duties and allowed the same privileges.

In Freemasonry, it possesses two separate meanings, one of which we may call the Operative meaning, and the other the Speculative.

In its Operative period, Freemasons were skilled workmen engaged as architects and builders; like other skilled workmen they had an organized craft of their own, the general form of which was called a "guild". This guild had officers, laws, rules, regulations, and customs of its own, rigorously binding on all members. It divided its membership into two grades, the lower of which, composed of apprentices, was explained to you in our November issue.

You have already learned the operative meaning of Fellow Craft; now that the craft is no longer operative, the term possesses a very different meaning, yet it is still used in its original sense in certain parts of the Ritual, and, of course, it is frequently met with in the histories of the Fraternity.

Operative Masonry began to decline at about the time of the Reformation, when lodges became few in number and small in membership. A few of these in England began to admit into membership men with no intention of practicing Operative Masonry, but who were attracted by the Craft's antiquity, and for social

and philosophical reasons. These were called Speculative Masons. At the beginning of the eighteenth century, these Speculatives so increased in numbers that they gained control, and during the first quarter of that century completely transformed the Craft into the Speculative Fraternity we now have.

Although they adhered as closely as possible to the old customs, they made some radical changes to further the Society for its new purposes. One of the most important of these was to abandon the old rule of dividing the members into two grades, or degrees, and to adopt the new rule of dividing them into three. The second was called the Fellow Craft's Degree, the third the Master Mason's Degree.

The term fellow craft is now used as the name of one who has received the second degree. You are a Fellowcraft; you have passed through the ceremonies, assumed the obligations of the Fellowcraft's Degree, and are registered as a Fellowcraft in the books of the Lodge. You can sit in your own Lodge when open as either a lodge of Apprentices, or of Fellowcrafts, but not as Master Masons. Your duties are to do and be all that a Fellowcraft's Lodge requires.

Freemasonry is too extensive to be exemplified in a ritual or to be presented through initiation in one evening. One Degree follows another and the members of each stand on a different level of rights and duties; but this does not mean that the Masonry presented in either the First or the Second degree, so far as its nature and teachings are concerned, is less important, or less binding, than that presented in the Third Degree. All that is taught in the First and Second Degrees belongs as vitally and permanently to Freemasonry as that which is taught in the Third; there is a necessary subordination in the grades of membership, but there is no subordination of the Masonry presented in each grade.

Do not, therefore, be tempted to look upon the Fellow Craft's Degree as a mere stepping stone to the Third. Freemasonry gave to you one part of itself in the First, another portion in the Second, and in the Third it will give you yet another, but it is always Freemasonry throughout. Therefore, we urge on you the same studious attention while you are a Fellow Craft that you doubtless expect to give when you are a Master Mason.

An Interpretation of the Ritual of the

Second Degree.

You are now a Fellow Craft. Our purpose is to try to explain some of the meanings of the Degree; a part only, as it would require many evenings to explain it in full.

Many great ideas are embodied therein, which, if understood, will lead to comprehension of others. One of these is the idea of Adulthood.

The Entered Apprentice represents youth standing at the portals of his life, his pathway lighted by the rays of the shining sun. The Master Mason represents the man of years, already on the farther slope of the hill, with the setting sun in his eyes. The Fellow Craft is a man in the prime of life – experienced, strong, resourceful, able to bear the heat and burden of the day.

Only in its narrowest sense can adulthood be described in terms of years. If and when he achieves it, a man discovers that the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is rather a quality of mind and heart.

The man in his middle years carries the responsibilities. It is he upon whom a family depends for support; he is the Atlas on whose shoulders rest the burdens of business; by his skill and experience the arts are sustained; to his keeping are entrusted the destinies of the State. It is said that in the building of his Temple, King Solomon employed eighty thousand Fellow Crafts, who labored in the mountains and in the quarries. The description is suggestive, for it is by men in the Fellow Craft period in life that the work is done in the mountains and quarries of human experience.

What does the second degree say to the Fellow Craft, whether in Masonry or in the world at large? The answer brings us to the second great idea, that the Fellow Craft is so to equip himself that he will prove adequate to the tasks which will be laid upon him.

What is that equipment? The Degree gives us at least three answers.

The first is that the Fellow Craft must gain direct experience from contact with the realities of existence. You will recall what was said about the Five Senses. Needless to say, that portion of the middle chamber lecture was not intended as a dissertation on

either physiology or psychology; it is symbolism, and represents what a man learns through seeing, hearing, feeling, smelling and tasting – in short, immediate experience; and a man garners such experience only with the passage of time.

The second answer is education. The possibilities of an individual's experience are limited. Were we to learn of life only that with which we are brought in contact by our senses, we would be poorly equipped to deal with its complexities and responsibilities. To our store of hard-won experience, we add the experience of others, supplementing ours by the information of countless men which is brought to us through many channels; our own knowledge must be made more nearly complete by the accumulated knowledge of the race.

We have a picture of this in Freemasonry. In the days when Masons were builders of great and costly structures, the apprentice was a mere boy, ten to fifteen years of age, scarcely knowing one tool from another, ignorant of the secrets and arts of the builders. Yet, if worthy and skillful, after seven years he was able to produce his Master's Piece and perform any task to which the Master might appoint him. How was all this accomplished? Only by the instruction, guidance and inspiration the Master was able to give him as a result of long years of experience and development.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. No doubt you were surprised to hear what was said about grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, and wondered what such schoolroom topics had to do with Masonry. You understand now! The explanation of these subjects was not intended as an academic lecture. Like so much else in the Degree, they are symbols, signifying all that is meant by education.

The third answer is wisdom.

Experience gives us awareness of the world at points of immediate contact; knowledge gives us competence for special tasks in the activities of life. But a man's life is not confined to his immediate experience; nor is the day and night engaged in the same task; life is richer than that! Wisdom is that quality of judgment by which we are able to adapt our experience and knowledge to a practical solution of our social relations to others, wisdom to make our work conform to the plan of the Great Architect.

The Middle Chamber, which is so conspicuous in the Second Degree, is a symbol of wisdom. Through the Five Senses (Experience), and through knowledge of the Liberal Arts and Sciences (Education), the candidate is called to advance, as on winding stairs, to that maturity of life in which the senses, emotions, intellect, character, work, deeds, habits, and soul of a man are knit together in unity; balanced, poised and adequate (Wisdom).

Masonic Charity

We are reminded in this degree that “And though I bestow all my goods to feed the poor...and have not charity, it profiteth me nothing.”

Charity has nothing in particular to do with the rich. Any person, however poor he may be, who has charity in his heart is blessed, for he practices it in various little ways in spite of his slender means.

The members of Lodges are not rich. Yet their works of Charity stand for all to see. Individual Masons are expected to extend their love to and help all mankind.

Truly, for the candidate who asks “What purpose does Masonry serve?” we have here the answer. To care for our own, to aid the distressed, to teach that Charity extends beyond the grave, shows the great purpose of our association, one with another.

Symbols and Allegories of the Second Degree.

Of the allegories peculiar to this Degree the most striking and important is that in which you acted the part of a man approaching King Solomon’s Temple; you came into its outer precincts, passed between the two pillars, climbed a winding stair and at last entered the Middle Chamber where our ancient Brethren received their wages of Corn, Wine and Oil. During certain stages of this allegorical journey, you listened to various parts of a discourse, which Masonry calls the Middle Chamber Lecture.

We gradually achieve a greater appreciation of the great values of life; religion, which is man’s quest for God; brotherhood, which is a life of fellowship grounded in good will; art by which we enjoy the beautiful; citizenship, by which we enjoy the good of communal life; science, by which we learn the nature of the world we live in; literature, by which we enter into communion with the life of all mankind. A good life is one in which all such things are appreciated and enjoyed.

All this is commonplace, in the sense that it con-

forms to the experience of wise men everywhere. It is not commonplace in the sense that all men understand it or follow it. For many men do not understand it, or if they do, have not the will to follow it. Such men, when young, are so impatient or indolent or conceited, that they refuse to submit to a long and painful apprenticeship and reach adult life with all its tasks and responsibilities without training and without knowledge, blindly trusting to their luck.

This belief that the good things of life come by chance to the fortunate is a fatal blunder. The satisfying values of life, spiritual; moral, intellectual, or physical cannot be won like a lottery prize; they cannot come at all except thought patient, intelligent and sustained effort.

Your instructions relative to the wages of a Fellow Craft given in the place representing the Middle Chamber of King Solomon’s Temple, are by no means completed at this point, for, in common with all other values of Freemasonry, they are a continuing experience. The “wages” are the intangible but no less real compensation for a faithful and intelligent use of the Working Tools, fidelity to your obligations, and unflagging interest in and study of the structure, purpose, and possibilities of the Fraternity. Such wages may be defined in terms of a deeper understanding of Brotherhood, a clearer conception of ethical living, a broader toleration, a sharper impatience with mediocre and unworthy, and a more resolute will to think justly, independently, and honestly.

You recall the prominence which was given the letter “G”. It is doubtful if this symbol in its present form was of any Masonic significance prior to the 18th century, but since that time it has come to have a double interpretation: first, as being the first letter of our name for that Deity in whose existence all Masons have professed belief, the continued expression of which is symbolized by the Volume of the Sacred Law upon our altar; second, as being the initial of Geometry, regarded as the basic science of Operative Masonry, now symbolizing to Speculative Masons the unchanging natural laws which govern the whole material universe. Together they symbolize that attribute of God revealed to us through Geometry: God as the great Intelligence of the universe. This is consistent, as the entire Degree makes its appeal to the intellect.

Such are some of the meanings of your allegorical entrance into Solomon's Temple as a candidate in the Second Degree. Other symbols and allegories in the Degree may be interpreted in the light of these definitions when the degree as a whole becomes a living influence upon our lives, not only in the Lodge room, but in the world of human experience of which the Lodge room is a symbol.

The Two Pillars.

Probably no item of the furniture of a lodge is more easily traced to King Solomon's Temple than The Two Pillars. While it must be admitted that license was taken with the description in several essentials, no doubt exists of their actual existence, for no less than four accounts appear in the Bible, and Josephus, in his Antiquities, authoritatively verifies their existence. I Kings 7:21, II Kings 25:13 and Jeremiah 52:20 say that they were set up "in the porch of the Temple" or "in the Temple." II Chronicles 3:15,17 says the pillars were erected "before the house"

In the same passage from Second Chronicles we read – "Also he made before the house two pillars of thirty and five cubits high and the chapter that was on the top of each was five cubits." Other accounts (I Kings 7:15, Jeremiah 52:12, II Kings 25:17) place their height at 18 cubits.

Since a cubit is considered the equivalent of 18 inches, the variance would extend from 27 feet to over 50 feet. Too the references to the chapters vary in their description and seem to indicate that the pommels or globes were, in fact, a part of the chapters. I Kings 7:17-21 describes the net of checker work and wreaths of chain work for the chapters, and the rows of pomegranates upon the chapters "over against the belly" and the lily work upon the top of the pillars. Another passage (II Chronicles 4:12-13) describes the wreaths and pomegranates covering the two pommels of the chapters, which were on top of the pillars.

The names of the Pillars are, however, not a matter of doubt, all authorities agreeing on the names and their meanings. Whatever symbolism is interpreted for other aspects of their form, no doubt exists of the meaning of their names, for combined, they give the meaning "In strength will God establish"

These two brazen pillars, therefore, with their

globes should remind us of the reverence due the deity and His works, and of the knowledge of the ancient geometers, astronomers, and geographers, and that of the arts and sciences "by which mankind has been so much benefited."

Duties and Privileges of a Fellowcraft

The first and foremost duty of a Fellowcraft is to live according to the obligations of the Degree; to be obedient to the Officers of the Lodge and to the rules, regulations, and laws of the Fraternity. Also, he must learn well the work in order to pass his test for proficiency. If he be earnest and sincere he will study the meaning of the Degree for his Masonic life in the future.

His limitations are equally plain. He may sit in his lodge only when open on the Fellowcraft or Entered Apprentice Degree. He is not entitled to vote, to hold office, to have a voice in the administration of the lodge, now would he be entitled to relief, or to join in public Masonic processions. He is, however, entitled to a Masonic Funeral.

He has a right to instruction whereby he may prove himself proficient in open Lodge; and he can make himself known to other Fellowcrafts by means of his modes of recognition.

A Mason remains a Fellowcraft, in a real sense, as long as he lives. Taking the First Degree is like drawing a circle, the Second Degree is a circle drawn around the first, the Third Degree is still a larger circle drawn around the other two, and containing both. A portion of Freemasonry is contained within the first, another part is in the second, still a third in the last. Being a Master Mason includes being also an Entered Apprentice and a Fellowcraft. The Entered Apprentice's and Fellowcraft's Degrees are not like stages left behind in a journey to be abandoned or forgotten; rather are they preserved and incorporated in the Master Mason's Degree and form the foundation on which it rests.

The ideas, the ideals, and the teachings of the Second Degree as permanently belong to Freemasonry as the Third; the moral obligations continue always to be binding. A Master Mason is as much the Brother of Entered Apprentices and Fellowcrafts as of Master Masons.

Freemasonry has many aspects. The First De-

gree makes its appeal to the conscience, and we are taught how necessary is obedience, apprenticeship and industry if we would become good men and true. The Second Degree exalts the intellectual, paying its tribute alike to knowledge and wisdom. In the Third Degree, as you will learn in due time, is the Masonry of the soul.

Running through all three degrees is the Masonry of fellowship, good will, kindness, loyalty, toleration, brotherly love, we also learn the Masonry of benevolence, expressed in relief and charity; again we have Masonry as an institution, organized under laws and managed by responsible officers; and yet again we have a Masonry that holds above and before us those great ideals of truth, justice, courage and goodness, to which we can always aspire.

The Operative builders gave the world, among other masterpieces, the great Gothic cathedrals of Europe. Their art was one of the highest and most difficult practiced in their period. The Masons were masters of mathematics, which they called Geometry, or engineering, of the principles of design, or carving, of stained glass, and of mosaic. Through all the changes of the Craft in after years, through its transformation more than two hundred years ago into a Speculative Fraternity, their great intellectual tradition has remained and stands today embodied in the Second Degree, which teaches Masons to love the Liberal Arts and Sciences, and apply them in daily living.

This Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by our term "Fellow Craft" Whenever you prove yourself a friend of enlightenment, whenever you become an enemy of bigotry or intolerance, and a champion of the mind right to be free, to do its work without check or hindrance, when you support schools and colleges, and labor to translate into action the command "Let there be light", you live the teachings of the Fellow Craft's Degree.

Fellowcraft: The Wages — Corn Wine and Oil.

Corn, Wine, and Oil symbolize the wealth of life in the mental and spiritual, not financial realms. In the Old Testament, these three were physical wealth; in Freemasonry, Corn represents plenty, referring to opportunity, friends, work; Oil represents joy, happiness, gladness; Wine represents health, spirituality, and peace. Together Corn, Wine and Oil represent the rewards of

a good life. They are also the elements of consecration used in Masonic Cornerstone layings and in the constitution and the dedication of Masonic Halls.

One of the early references to these material blessings of mankind is found in that passage from the Old Testament recited by some Grand Chaplains in the ceremony of constitution of newly chartered lodges.

"And thou shall take the anointing oil and anoint the tabernacle and all that is therein and shall hallow it and all that is thereof; and it shall be holy. I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, of thy vine and of thine oil, and the first of the fleece of thy sheep, shall thou give him."

As the newly chartered lodge is anointed with an offering of corn, wine and oil, so too, do we make an offering when laying the cornerstones of new Lodge Halls, schools, civic buildings, and churches. At cornerstone ceremonies, some Grand Masters explain:

"In ancient times the laying of a cornerstone of a great edifice was the occasion of a sacrificial rite. To the primitive mind, it appeared as an undertaking which would provoke the jealousy of the Deity unless a blood sacrifice was offered. Archaeology has uncovered mute evidence of this practice."

"However, the advance of civilization, man's changing concept of the Deity, from a jealous and vengeful God to a God of love and mercy, has changed the ceremony to one of joy and thanksgiving. The Fraternity of Free and Accepted Masons, looking ever to the goodness and compassion of the Great Architect of the Universe, lays cornerstones with an offering of Corn, Wine, and Oil."

In these ceremonies, we learn that the fruits of our labor are to be used for the most beneficent purposes, that a portion is to be set aside for the service of God and the distressed and that we then will have truly earned the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy.

The teachings of Masonry; Fellowcraft

You have now had conferred upon you the First and Second Degrees of Craft Masonry, and while you have yet to reach the climax of your journey in the Sublime Degree of a Master Mason, already you have discov-

ered that Freemasonry has a certain teaching of its own, and to expound upon it one of the principle functions of the Ritual.

You have likewise discovered that Masonry's method of teaching is unlike that of the schools. Instead of employing teachers and textbooks and lessons in didactic form, expounding its teachings in words, Freemasonry uses ritual, symbol, and allegory. This is not as easy to follow as the schoolroom method, but it has this great advantage: it makes a mason study and learn for himself, forces him to search out the truth, compels him to take the initiative, so that the very act of learning is of educational value. The purpose of secrecy is not to keep a candidate in the dark, but to stimulate him to seek the light; the symbols and emblems do not conceal the teaching, they reveal it, but in such a manner that a man must find it for himself. Only when a man finds truth for himself is it likely to remain a permanent possession.

A few interpretations of Masonic teachings can only suggest what you will find by your own efforts, how you will find it, and where. Necessarily, there can be no exhaustive exposition of Masonic truth because, in its nature, it is something each man must discover for himself.

Freemasonry is devoted to Brotherhood, exists to furnish opportunities to its members to enjoy it not only for its own sake, but as a means to something beyond. Brotherhood rests on a religious basis; we are all Brothers because God is the Father of us all; therefore a religious basis is one of the foundations of Masonry.

Masonry is dedicated to God, the Great Architect of the Universe. An Altar at the center of every Lodge room bears the Holy Bible open upon it. Lodges begin and end their meetings with prayer. Applicants must believe in a Supreme Being. All this is genuine religion, not a formal religiousness; it is sincerely held and scrupulously upheld and, without this basis, the Craft would wither and die like a tree with roots destroyed.

But, this religion of Masonry, like all its teachings, is not set forth in written creeds; the Mason must come upon it for himself, and put it in such form as will satisfy his own mind, leaving others to do likewise. This is Masonic tolerance, one of the prime principles of the craft, and protected by the Old Charge which forbids all sectarian discussion in our assemblies.

Masonry teaches the necessity of Morality, requiring its members to be good men and true, righteous when tried by the Square, upright when tried by the Plumb, their passions kept in due bounds by the Compass; just in their dealings with their fellows, patient with the erring, charitable and honorable. A candidate must possess such a character as indicated to be qualified for admittance, and a Mason must persevere in it to retain his right to membership.

Through the agency of the Lodge and of the Grand Lodge, each of us give support to the charities maintained by both. Also, each of us should privately extend a helping hand in relief of an unfortunate Brother, or of his dependents. Masonry does not advocate a charity carried to the limits of fanaticism; it is limited by the extent of ability and opportunity, and we are not asked to give relief injurious to ourselves, or hardship to our families.

Another of Masonry's great teachings is Equality symbolized by the Level. This does not represent that impossible doctrine which would erase all distinctions, and holds that in all respects, all men are the same. There are no duplicates in Nature. Men are unequal physically, intellectually, morally, and spiritually. Heredity and environment are constant forces. It is, rather, the principle that we owe good will, charity, tolerance, and truthfulness equally to all, and that, within our Fraternity, all men travel the same road of initiation, take the same obligations, pay the same dues, and have the same duties, rights, and privileges.

The Mason is a good citizen, loyal to his government and just to his country, conducting himself as a wise and moral man, remembering in all things that he has in his keeping the good name of his Fraternity.

These teachings are bound together in an organic unity by the nature and needs of that Brotherhood for the sake of which the whole system of the Craft exists. To endure through all vicissitudes, and to satisfy our natures, Brotherhood must have a spiritual basis, hence the importance of our conception of religion. Brotherhood requires that men must be held together by unbreakable ties, hence the necessity for morality, which is a name for the forces that bind us together in ethical relations. Differences in beliefs and opinions must not rupture these bonds, hence the need for tolerance. Men cannot easily come together except they have

the same rights and privileges, hence the necessity of equality. They cannot work together except all understand the work to be done, hence the need of enlightenment. They will not be drawn together except they are filled with that spirit of good will which necessarily expresses itself in charity and relief. And Brotherhood cannot exist, except in a nation which admits of it, hence the need for Masons to be good citizens. Through all the teachings of Masonry run these principles which lead back to the conception and practice of Brotherhood; from that conception all teachings emerge, to it all come in the end. Gain a clear understanding of that, and you will have that secret by which all else is made plain.



DID YOU KNOW

The Washington Inaugural Bible, inaugural bibles are furnished by the U.S. President-Elect, But George Washington did not bring one. Aides ran across the street from the inaugural site in New York City and borrowed the altar bible from St. John's Lodge No. 1 (then No. 2) for the ceremony.

American Highway Pioneer, Edward N. Hines (1870-1938) a member of Ashlar Lodge No. 91 Detroit, Michigan, not only designed and built the first mile of concrete road in America, but originated the white line to separate traffic lanes and in 1893 published the first road tour book.

The First Recorded Masonic Sermon, was delivered by the Rev. Charles Brockwell, English Clergyman, on December 27, 1749, at Christ Church in Boston, Massachusetts. (*Christ Church was "the Old North Church" associated with the famous ride of Brother Paul Revere.*)

An Indian woman was the first Tyler of the first lodge in Kansas. She was Mrs. Matthew R. Walker, wife of the first Senior Warden of Wyandotte Lodge. The lodge first met in the Walker home. Mrs. Walker became the first Grand Matron of the Eastern Star in the State of Kansas.



THE WORKING TOOLS of the 6:30 DEGREE

THE KNIFE and FORK DEGREE

I do not attend the meetings,
for I've not the time to spare.
But every time they have a feast,
you will surely find me there.
I cannot help with the degrees,
for I do not know the work.
But I can applaud the speakers,
and handle a knife and fork.

I'm so rusty in the ritual,
that it seems Greek to me, But
practice has made me perfect,
in The Knife and Fork Degree.

Author Unknown

Second SUNDAY DINNER — December 14th, 2008

11:30 a.m. TO 1:15 p.m.

Menu items :

*Baked HAM and TURKEY (Light & Dark Meat) with Gravy
Potatoes (scalloped), Vegetables (corn), Cranberry sauce,
Fruit cocktail, Dinner Rolls & butter, Deserts, Coffee, Tea, Lemonade.*

Suggested donation \$8.00 per person.



Please call the Lodge and provide the number of guests attending with you, this ensures enough food is prepared for all. All Masons, their families, friends and guests are invited to attend our Sunday Dinners and Tuesday breakfasts.. *Menu items subject to change due to availability and cost.*

A Special Thank You to all who attended our November Sunday Dinner. We had reservations for 70 and as is usual, the kitchen prepared an extra 30 meals. The Junior Warden and his staff was delighted with the attendance of 143 of our brothers, their ladies, families and friends. This was one of our largest dinners in a while. The extra attendance required some quick food preparation but also makes all the efforts worth while.

From the Editor: You may at sometime wondered what it takes to put on one our Sunday dinners. It starts with the menu planning and food shopping by the Junior Warden and Stewards. That Sunday begins for some volunteers at 5:00 a.m. when cooking begins, other volunteers arrive later and help set up the dining room, prepare drinks and decorate the room. A few more volunteers arrive around 10:00 a.m. who help with washing pots and pans and serving the food. Dinner is served from 11:30 a.m. to 1:15 p.m. Clean up (mopping floors etc.) begin and the day ends at about 3:30 p.m. For the Tuesday breakfasts, the morning begins even earlier.



Leesburg Masonic Lodge No. 58 F & AM

PO Box 985

Fruitland Park, Florida 34731

Celebrating 140 years (1868 — 2008)

in Leesburg, Fla. "The Lakefront City"

NONPROFIT
US Postage
PAID
Permit#1040
Leesburg, FL
34748

Address Service Requested